The Extreme Aggressive Dunning–Kruger Subject (SEDKA)

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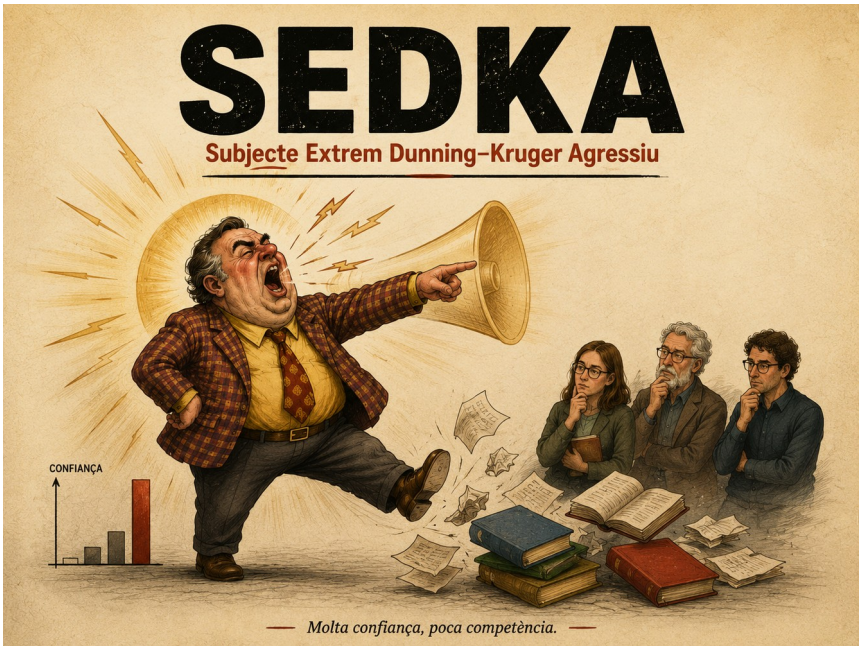

The Dunning–Kruger effect describes, in simplified terms, the tendency of some people with low competence in a field to overestimate their own abilities, precisely because they also lack the knowledge needed to detect their own mistakes.

The **Extreme Aggressive Dunning–Kruger Subject (SEDKA)** would be an exacerbated form of this phenomenon.

Such a person does not merely think they know more than they actually do. They go one step further: they **regard others as ignorant, naive, or stupid**, including people who possess more knowledge, education, or experience than they do.

The process can be summarized as follows:

I know little → I do not know that I know little → I believe I know a great deal → I regard anyone who contradicts me as ignorant → I turn my ignorance into a position of superiority.

This introduces several elements that go beyond the conventional Dunning–Kruger effect.

First, there is **meta-ignorance**: the subject not only lacks knowledge of a field, but is also unaware of the extent of that lack of knowledge.

Second, there is an **active undervaluation of other people's knowledge**. An educated person, an expert, or simply someone who argues with greater depth may be perceived as someone who "understands nothing", who has "made things unnecessarily complicated", or who has been manipulated.

Third, there is a form of **epistemic aggression**: self-assurance is expressed not merely as confidence, but through ridicule, contempt, or accusations of ignorance directed at others.

Finally, in its most extreme form, ignorance can become a **positive identity**. The subject no longer treats knowing more as a virtue, but instead values being "street-smart", "saying things as they are", "not needing books", or relying exclusively on what they call "common sense".

This is where the popular figure of the **"proud ignoramus"** appears: not someone who simply knows very little, but someone who turns that ignorance into authenticity, pride, and a criterion of superiority.

This pattern can appear in very different social and generational contexts. In certain sectors of Spanish *boomers* it can be particularly recognizable as a cultural type —through the combination of self-certainty, appeals to common sense, and distrust of specialized knowledge.

What defines SEDKA is a specific mental structure:

to be ignorant, to be unaware of one's ignorance, to feel superior because of that ignorance, and to accuse those who may know more of being ignorant.

This final inversion is probably the feature that most clearly distinguishes **aggressive Dunning–Kruger** from the ordinary Dunning–Kruger effect.